

TO  
THE NOBLE  
AND POTENT LORD  
JAMES

MARQUIS OF HAMILTON,  
EARLE OF ARANE, AND  
CAMBRIDGE, LORD  
AVEN, AND INNERDAILL,  
MASTER OF HIS MAIE-  
STIES HORSES, AND ONE  
OF HIS MAIESTIES  
PRIVIE COVNSELL.

MY most Honorable  
good Lord,



HE Great GOD who  
honoureth these that ho-  
nour him, hath honou-  
red your Lc. with ma-  
ny graces both spiritu-  
ally and temporally: As  
for the spirituall, of the love of the  
trueth, and courage for the same,  
A 2 your

Ioh. 15. 5.

Your L. hath already given a certaine prooffe: wee all looke for more as occasion shall serue: In whomsoever the spirit of IESVS truely is, that man will goe from grace to grace: He (said our Master,) that abideth in mee, and I in him, the same bringeth forth much fruite.

As for the TEMPORALL, your L. is the first of the Royall blood in this Land after his MAIESTIE: You are the Sonne of the most wise and worthy Father, who in his lyfe was a most fast friend both to CHVRCH and Common-wealth.

The Lord also hath made you the Sonne of a most Religious and Noble Lady, even of a Lady LYDIA, whose heart the LORD in great mercy hath opened, for to let in and lodge the KING of GLORY. After my sixteene yeres absence in Fraunce at my returne I arrived at KINNEILL, where her Ladiship received mee with such courtesie, that shall never want my most heartily and humble thanks.

In testimonie of my great desire to serue your L. I present you with these most precious ORIENTALL

CHARLES, viz. GRACE and GLO-  
RY, which are from him, whom ZA-  
CHARIE in his Song calleth ORI-  
GINS ab alto, the day spring from on  
high: In this sermon you will see whose  
counsell you should cheefly seeke: All  
the counsell of men with the counsell  
of Achitophell may easily bee turned  
to follie; but heere is the counsell  
that failed never, even the COVN-  
SELL of GOD: \* When ever your  
business is for to deliberate upon any grane  
and weightie matter, let this secreet  
aculation first goe before, LORD  
guide mee with thy Counsell; and af-  
terward receiue mee to Glory.

\* The whole Church of Britaine  
humbly intreats your L. to conti-  
nue in your good course and courage  
for GODS glory: Read often these  
words of good MORDECAI to Ester.  
Thinke not with thy selfe that thou  
shalt escape in the Kings house: For  
if thou altogether holdest thy peace at  
this tyme, then shall there enlarge-  
ment and deliverance arise to GODS  
people from another place, but thou  
and thy Fathers house shall bee de-

Luk. i. 78.

2. Sam.  
15. 31.

Note.

Note.

Esth. 4.

13. 14.

stroyed: And who knoweth whether thou art come to such honour for such a tyme as this? Your Lo. sitteth at the common-sterne; Helpe us with your power, and wee will helpe you with our prayers.

Let it please your L. to take this Sermon in good part, though it be but little.

Note.

\* At the making of the Tabernacle not only were the great and rich presents acceptable, as PURPLE, SCARLET, and BLUE SILK, but also RAMMES SKINNES, and GOATES HAIRE, which the poorer sort was able onely to afford.

For to make an end by humble prayers to GOD for your L. I intreat the most high, the God of Maiestie and mercie, to make your heart stable and vnblamable in holinesse, till hee hath in you crowned his graces with glorie.

1. Thess.  
3. 13.

At Glasgow the 13  
of Februar 1629.

Your Lo.

Most humble and obedient Servant,

Mr. ZACHARIE BOYD  
Preacher of GODS  
WORD, at  
GLASGOW.





# GRACE AND GLORY.

## THE TEXT.

*Pfal. 73. 24. Thou shalt guide  
mee with thy counsell, and af-  
terward receive me to glory.*

**I**N my former Ser-  
mon yee heard of God  
his favours bestowed  
vpon his servant: both  
in tyme present, and in  
tymes by past: As for  
the present he said, *I am continually  
with thee:* As for the tyme past, he said

A 4      Thou

*Thou hast holden mee with thy right hand: In this verse his soule is rising at the anchor of hope: Hee is vpholden with the expectation of good things for times to come, Thou shalt guide mee with thy counsell and afterward receive mee to glorie: That is, Thou shalt direct the whole course of my lyfe by thy wisdom and power, and after that thou hast brought mee thorow many tribulations and afflictions thou shalt first gloriously deliver mee in this lyfe, and after this lyfe thou shalt glorifie me besides thy selfe in the Heavens for ever: Heere is both Grace and Glory.*

#### THE DIVISION OF THE TEXT

**I**N the words we shall particularly consider these foure things 1. *Who is this guider: The guider is God; Thou shalt guide.* 2. *Who is guided, it is David: Thou shalt guide me.* 3. *where-with, with thy counsell, Thou shalt guide me with thy counsell.* 4. *Where-unto, even vnto glorie; And afterward thou shalt receive me to Glorie: Of these in order.*

THE FIRST PART.  
THE GUIDER.

**H**EE who is said to guide, heere is the Lord the great Governour of the world: Hee is hee, who giues eyes to the blind and feete to the lame: He is he whose *\* eyes are open upon all the wayes of the Sonnes of men*: As the *\* Pillar of fire* was Israels guide by night, and by day became a *Pillar of a Clowd* for their guard behind them, betweene them and the Egyptians, even so the LORD GOD is our guide & our guard; Our guid like a *Pillar of fire* in darknesse shewing vs the way, our guard, like a *Pillar of a clowd* behind vs hiding vs from the cruell Pharao's, the enemies of our salvation.

All that is to bee required in a guide is in him in all perfection: In a good guide these foure things are chiefly required: 1. that *hee see*; 2. that *hee be wise*. 3. that *hee be willing*. 4. that *he be able to direct and goe before in the way*.

1. As for the first, There is none that sees so clearely as the Lord: \* Iohn. sawe

\* Isa. 32.

19.

\* Exod.

14. 19.

Note.

- b. *Revel.*  
 1. 14.  
 c. *Psal.*  
 19. 8.  
 d. *Psal.*  
 94. 9.  
 e. *Mat.*  
 23. 16.  
*Note.*  
 f. *Exod.*  
 15. 22.  
 g. *Act.*  
 14. 22.  
*Note.*  
 h. *Psal.*  
 32. 8.
- sawe his eyes both bright and burning <sup>b</sup> as a flame of fire: He must see most clearely, who by his word <sup>c</sup> enlighteneth mans eyes: This was the Psalmists reasoning <sup>d</sup> *Hee that formed the eye shall he not see?* All other guides are but like these Pharisees whom Christ called <sup>e</sup> *Blind guides.*  
 2. A guide had neede to be a wise man: \* There bee many difficulties betweene vs and heaven: As the people of God went thorow <sup>f</sup> *a Wildernesse*, before they could enter into *Canaan*, so must wee passe <sup>g</sup> *thorow many tribulations* before that we can come to glory: There is no wisdom but the wisdom of G O D, which can lead vs into that *land of Righteousnesse.*  
 3. As a guide must bee wise, so must hee bee willing: \* The LORD is most willing to guide all wandering sinners: His delight is to doe good to the Children of men: Hee will most lovingly say to a wearied sinner, that which DAVID saith in the Psalmes, <sup>h</sup> *I will instruct thee, and teach thee in the way that thou shalt goe, and I will guide thee with mine*

mine eye.

4. As GOD is *wise* and *willing*, so is he able to make way vnto his owne; whether it bee thorow fire or water, no thing can withstand his power: In the fire forname he made a way vnto the <sup>i</sup> *three Children*: The <sup>k</sup> *red sea* hee divided for to make a passage for his owne Israel: Hee who made the <sup>i</sup> *mantle of Elisjah* to divide the *Iordan*, that Elisjah might passe through: And Hee who can of a <sup>m</sup> *Camell* make a threed for to passe thorow a needles eye, can easily guide his owne through all dangers and difficulties whatsoever, were it through the <sup>n</sup> *Valley of the shadow of death*.

The doctrine I gather heere is, that the LORD is hee, who is the surest guide in the world; *Flesh* ° and *heart* may faile man, but the LORD never faileth. There bee no man so wise in guiding, but his wisdom at last, like <sup>p</sup> *Ahitophels Counsell* may bee turned into folie, but <sup>q</sup> *the folie of GOD is wiser than all the wisdom of men*.

The

i. *Dan.*

3. 25.

k. *Exod.*

14. 21.

l. 2. *King.*

2. 14.

m. *Mark.*

10. 25.

n. *Psal.*

23. 4.

The doctrine.

o. *Psal.*

73. 26.

p. 2. *Sam.*

17. 14.

q. 1. *Cor.*

1. 25.

*The vse.*

*Note.*

*1. 2. Sam.*

*6. 9.*

*The vse:* Let this ever bee a part of our prayer, that *the LORD would be our guide.* \* He who guided the two kine to *Bethshemesb*, though they *loved for the loue of their Calues*, can easily find to vs an outgate in the greatest throng of all our temptations, and that *unto the praise of the glory of his grace.*

THE SECOND PART.  
WHO IS GUIDED.

**N**OW let vs see whom the LORD is said to guide heere: *Thou shalt guide mee*, saith the *Seer.*

*Note.*

\* Consider and weigh well I pray you, how this great man of GOD, a *Prophet*, a *Seer*, trusteth not into his owne wits, but committeth himselfe altogether to GODS guiding.

*The doctrine.*

*The doctrine* I obserue is, that *weake is the wit of man*: All men haue neede to bee guided by the LORD: If any haue neede of a guide, fooles haue neede: wee are all but fooles by nature: David in this Psalmé acknowledgeth his folly, *So foolish*, (saith hee.)

hee, ) was I and ignorant, I was a  
beast before thee.

\* While a man sinneth, hee is like  
a man runne out of his wits, while  
hee repenteth, hee is like one retur-  
ned to his wits againe: A man once  
out of his right wit can never know  
the way to returne vnto it, vntill  
the LORD guide him home againe,

*The vse:* Let none of vs all rely  
vpon our owne wisedome: *Let not  
the wise man glory in his wisedome,  
nor the strong man in his strength.*

When David both a King and a  
Prophet, declareth that he hath neede  
to be guided, who is he who by his  
owne wisedome can walke *in the  
way of Righteousnesse?* All men are  
sinners: By sinne a man is misled  
from the right way. \* Sinne maketh  
a man both like a PLANET, and a  
COMET, like a COMET in substance  
filthy, like a PLANET, in course  
ever wandring to and fro: All the  
wicked are but corruptible COMETS,  
and vnconstant wandering PLANETS,  
which wander so farre from the LORD  
that the spirit of GOD hath giuen  
out

9. 22.

*Note.*

*The vse.*

1. Ier.

9. 23.

1. 2. Pet.

2. 21.

*Note.*

11. *Psal.*  
119. 155

out this verdict against them, *SALVATION* is farre from the wicked: All the wicked are but wandring creatures, who can never learne that last point of GODS counsell, which is \* to walke with their GOD.

2. *Micah*  
6. 8.

*Note.*

Wee all naturally are blind like Moules, wee can not see *ante pedes posita*, the things which are directly before vs. \* Our case spiritually is worse than that of the *Moule*; for though it see not, it is most quicke in hearing: if it bee *blind* it is not *deafe*; the least stirring of ones foot will giue it warning, and it will haste

*Note.*

7. *Psal.*  
135. 16.

it selfe to its owne strength: \* But wee all naturally are deprived of all our spirituall senses: The eyes and eares of our Soules, are like the eyes and eares of idoles, which *7 have eyes and see not, and eares and heare not*: Wee are more deafe than the

2. *Psal.*  
58. 4.

7 *Adder*, which is wilfully deafe against the voice of the *Charmer*: Our eares are made heavy: *Our eyes are Pharisaicall, full of beames*: To every one of vs may bee said, as

CHRIST said to the Pharisee,

*Thou*



# And GLORY.

15.

Thou a blind foole, cast out first that  
 same that is in thine eye: The fence  
 favoring is gone. While the word  
 preached, there is a <sup>b</sup> savour of  
 unto life: Where CHRIST the  
 Rose of Sharon, and the Lilly of the  
 Valleys is preached, there may bee  
<sup>d</sup> a sweet smelling savour, like that  
 of the Spikenard of Mary, which  
 filled the house with a sweet odour;  
 but wee are naturally like these, who  
 are ever amongst odoure and dung,  
 not able to find any favour at all:  
 Our touching and our tasting is lost:  
 Thomas after hee had <sup>f</sup> touched, by  
 grace hee beleived: By grace also the  
 bloody woman in touching was hea-  
 led: But all men by nature are like  
 these <sup>h</sup> multitudes, which in the throng  
 touched CHRIST, but were not  
 touched with that vertue that came  
 out of him. As for our tasting, none  
 by nature can <sup>i</sup> taste and see how  
 good is the LORD: It is onely by  
 grace that wee haue our senses exer-  
 cised.

\* Thus as yee see the Soule of man  
 is naturally deprived of its fine sen-  
 ses

a. Math.

7. 5.

b. 2. Cor.

2. 16.

c. Cant.

2. 1.

d. Ephes.

5. 2.

e. Iohn.

12. 3.

f. Iohn.

20. 29.

g. Math.

9. 21.

h. Luke.

8. 45.

i. Heb.

5. 14.

Note.

Note.

Note.

Note.

℞ Revel.  
3. 17.

1. Act.  
8. 31.

ses, which are the *five guides* vnder GOD appointed, for to lead the Soule from *grace to glory*. \* And which is the *mitcheefe* of all, not onely are wee naturally deprived of all our *five spirituall senses*, but also of that *Common sense*, wherewith wee should judge of the other senses.

\* The blind man by no sense, but by *common sense* can know that he is blind, and so of the deafe man: But if hee while hee is deafe and blind, hee think that hee heares & sees, hee hath lost his *common sense*: This is the folie of man, while hee wants the spirituall senses, hee knows not his wants: \* This was the disease of *Laodicea*, shee said that shee *had neede of nothing*; but GOD said, that shee had lost her *common sense*, because shee *knew not that shee was wretched and miserable, and poore and blind, and naked*: To all such the very *wisedome of GOD is folie*, till GOD begin to guide them. *Understands thou what thou readeth?* said Philip to that Eunuch, reading the Prophecie of *Isaiah*: *How can I* (said he)

ex-

cept that some guide mee? So may  
say to you all, Vnderstand yee  
that is your duetie both to GOD  
and man in this world? Know yee  
the way that leades to life eternall?  
How can wee, (may yee well say,) *except that GOD guide vs?*

Let vs therefore never rely vpon  
any wisdom of flesh and blood,  
nor to bee guided thereby: *The wisdom of flesh is enimitie against GOD:*

The wisdom of GOD befooles it:  
Hee who is wisest in his owne eyes,  
is the greatest foole in GOD his  
sight. It is not the wisdom of  
this world, whereby the Church on  
earth is guided, or hath her stan-  
ding: It is by him, who *confundit  
sapientiam sapientum*, hath <sup>m</sup> made  
vnish the wisdom of this world.

His custome is to make his wis-  
dom appeare in folie, and to make  
his <sup>n</sup> strength to bee made perfect in  
weaknesse, as he manifested himsele  
by fire in the midst of water, while it  
was agreed vpon by Elijah and Ba-  
als Priests, that *the GOD that should  
infiwere by fire should be GOD.*

B

THE

*Note.*

*m. 1. Cor.  
1. 20.*

*Note.*

*n. 2. Cor.  
12. 9.*

*o. 1. King  
18. 24.*

THE THIRD PART.  
 WHEREWITH GOD GUIDETH  
 his Servant.

Ambrosi  
*Consilium*  
*bonis da-*  
*tur, corre-*  
*ctio erran-*  
*tibus.*

p. Zach.  
 6. 13.

9. Psal.  
 34. 14.  
 Note:

r. Act.  
 20. 27.

f. 2. King  
 18. 20.

NOW in this third part of our Text, wee haue to consider wherewith the man of GODS heart desireth to bee guided: It is with Gods counsell: *Thou shalt guide me with thy counsell.*

The counsell of God is by Zacharie called, *The counsell of peace*; whereby man is counselled to seeke Gods peace and mans peace, according to that of the Psalme, *I seeke peace and follow after it.* \* GODS Counsell Booke is the Bible: our preaching tend all to this, that wee make you vnderstand the counsell of God that yee may be guided thereby: That was a great word that St. Paul said to the Elders at *Miletum* *I haue not shunned to declare vnto you all the counsell of God*: our lyfe is a warrefare, and therefore wee haue great neede of Counsell; for *Counsell and strength are for the warre.*

Be-

Before I come to the doctrines:  
 let vs consider how God giueth his  
 counsell vnto his beloued ones: The  
 Lord counselleth man after two  
 maners especialy, 1. *outwardly*, 2. *in-*  
*wardly*: outwardly the Lord letteth  
 men know his minde after two ma-  
 ners, 1. By the workes of nature,  
 which while a man of a sanctified  
 eye seeth them so contriued & guided,  
 as is wonderfull, he receiueth counsell  
 thereby, to feare and reuerence so  
 great a maiestie: *The invisible things*  
*of God, faith Paul, are clearely seene,*  
*being understood by the things that*  
*are made*: Behold in the things that  
 are made, wee haue a counsell, make-  
 ing vs to vnderstand the invisible  
 things of our God, even his *power &*  
*Godhead*, 2. By the preaching of the  
 word, the Lord guideth vs as by his  
 counsell.

Againe inwardly the Lord guides  
 man, by the motions of his Spirit,  
 which is effectuell in all the Children  
 of election: \* This Spirit hath diuers  
 and very secret stirrings in the heart  
 of man: whiles *hee knockes at the*

B 2      door

*Facile pe-*  
*cunia con-*  
*sumitur,*  
*consilia ex-*  
*hausti ne-*  
*sciunt.*

*t. Rom.*  
*1. 20.*

*Note,*

*u. Regel.*  
*3. 20.*

x. Cant.

5. 4.

x. Iohn.

16. 7.

a Iſt.

11. 2.

b. Rom.

1. 4.

c. 1. Iohn.

4. 6.

d. Revel.

11. 11.

e. Revel.

19. 10.

f. Iſt.

11. 3.

doore of our heartes, counselling vs to open and let him in: whiles he putteth his finger in *x by the whole of the doore*, letting drops of myrrhe fall downe *upon the handle of the barre*, which is a sweete allureing counsell, for to make vs arise out of the bed of our securitie, for to seeke him and follow after him: sometimes he counsellvs to take in good part all the chastisements of our God, from this hee is called *z the comforter*: sometimes hee teacheth vs to stand in awe to offend the LORD our GOD, from this is he called *a the Spirit of the feare of the Lord*: Againe while he counseleth vs to be holie, he is cailed *b the Spirit of holines*: while he counselleth vs to loue trueth, and flie from lies, he is called *c the spirit of trueth*: while hee quickeneth our dead Soules, he is called *d the spirit of lyfe*: while he inlighteneth the mind with knowledge of things to come, hee is called *e the Spirit of prophecie*: In a word because hee maketh man of quick vnderstanding? hee is called *f the Spirit of wisdom* and

# GRACE.

21.

*of counsell:* Because when no counsell is to be had, then he giueth counsell, he is said to bee *& wondrousfull in counsell and excellent in working.*

*g. Isa.*  
*28. 29.*

The Spirit of God guideth men also by *dreames and visions*: \* So by a dreame hee counselled Pilats Wife to counsell her husband not to trouble Iesus: *when he was set downe on the iudgement seat, his wife sent unto him, saying, Haue nothing to doe with that just man: for I haue suffered many things this day in a dreame because of him:* All this was from the counsell of God: *I'lesse the Lord, (said David) who hath giuen mee counsell: my reines also instruct mee in the night season:*

*h. Mar.*  
*27. 19.*

*i. Psal.*  
*16. 7.*

\* While others are sleeping the godly man hath a *doctour in his reines* guiding him with counsell, whereby hee may bee made *k wise to Salvation.*

*Note.*

The chiefe doctrine I obserue heere, is, that the counsell of God is that whereby a man is guided on earth:

*k. 2 Tim.*  
*3. 15.*  
*The do-*  
*ctrine.*

*Counsell is mine and sound wisdom, I am vnderstanding saith the LORD,*

*i. Pro.*  
*8. 14.*

The vse, Hee that desires to be well guided, let him intreat the Lord

*The vse.*

B 3 ear-

m. Ier.  
33. 2.

Note.

n. Isa.  
11. 3.

Note.  
o. Exod.  
13. 21.

p. Psal.  
119. 8.  
Note.

Note.

earnestly to guide him with his counsell, *outwardly* by his word, and *inwardly* by his Spirit: let vs in all our affaires ever seeke counsell from the Lord: If wee seeke it, hee will not refuse it: <sup>m</sup> *Call upon mee*, (said he,) *and I will answer thee and shewe thee great and mightie things which thou knowest not:* \* It wee would bee guided by Gods counsell, let vs first seeke earnestly the <sup>n</sup> *Spirit of counsell*, and therafter let vs carefully meditate night and day of that which is in the Bible, the BOOKE of COVNSEL: \* That which the <sup>o</sup> *PILLAR of FIRE* was in the night to Israel, that is the counsell of GOD to all Israelites indeede, yea and more; for that *PILLAR of FIRE* could not make the blind to see; But the Counsell of GOD *Meira Henayim* <sup>p</sup> *inlighteneth the eyes* making wise the simple: \* A wise man may *give a good counsell to a foole*, but onely GOD by his counsell can *make a foole wise*: seeing it is so, let vs bee earnest in all our difficulties to come & seeke the Lords counsell in his Church, in his counsell-house: \* David could



never vnderstand what God meained  
in the prosperitie of the wicked, till  
he came to his *Sanctuary*, his Coun-  
sell-house, where he heard the wordes  
of his Counsell made plaine.

Woe to him that will not bee coun-  
sell'd by God his word: \* This  
woe is very old: *woe vnto them,*  
(saith Ifaiah, ) *that seeke deepe for*  
*to hide their counsels from the Lord:*  
Heare him yet againe, *Woe to the*  
*rebellious Children that take counsell,*  
*but not of mee:* Of all these that will  
not bee guided by Gods counsell,  
but walke in the counsels 'of their  
owne heart, is said, that they *goe*  
*backward but not foreward:* \* Who  
ever he bee that will not bee guided  
by Gods counsell, the LORD shall  
giue him ouer to a foolish counseller,  
even to himselfe: Of this we haue  
the practise in the Psalme *My*  
*people would not harken to my voice,*  
*and Israel would haue none of mee,* that  
is, they would not take my counsell:  
But what did ensue? \* *So I gaue*  
*them vp vnto their owne hearts lust,*  
*and they walked in their owne counsels:*

That

9. Psal.  
73. 17.

Note.  
r, Isa.  
22. 15.

f. Isa.  
30. 1:

2: Ier:  
7: 24:  
Note,

u: Psal:  
81: 11:

x: Psal:  
81: 12:

That is they became their owne counsellors: Woe to that man, who dependeth vpon his owne counsell. It is written, that Israell <sup>1</sup> Would not waite for his counsell; But what followed vpon that? Hee sent learne into their soule: Because they <sup>2</sup> prouoked him by their counsell, hee brought them lowe for their iniquitie, till they <sup>3</sup> were filled with their owne devices.

\* By this the trueth of the wise mans saying is cleare, The <sup>b</sup> counsels of the wicked are deceit, whereby they themselues are deceiued, euen then when they think most to deceiue both GOD and man. It was wisely said by Solomon, There <sup>c</sup> are many devices in a mans heart, notwithstanding, the counsell of the LORD, that shall stand: Yea saith the LORD, My <sup>d</sup> counsell shall stand, and I will doe all my pleasure. This is the counsell that will never faile. It is reported of a certaine godly man, that when ever hee came home to his house malecontent, hee cryed for GODS BOOKE of COVNSELL,

say.

y: Psal:  
106: 13:

v: 15:

z: Psal:  
106: 43:

a: Prover:  
1: 31:

Note.

b: Prover:  
12: 5:

c: Prover:  
19: 21:

d: Isa:  
46: 10:

And GLORY.

25.

Note.

The 2 Sc.

Note.

e: 1: King:

12: 9:

Note.

f: 1: King

12: 13:

g: Dan:

7: 9:

\* Give mee the BIBLE, for  
that is the Booke that never failed

The second vse: Let this bee a re-  
proofe for all these that are care-  
lesse of the counsell of GOD: Many  
will not heare it at all, as many Pa-  
pists to whom the BIBLE, GODS  
COUNSELL BOOKE is closed, and  
cubed: \* Others againe are like  
Rehoboam, who after that hee had  
heard the wise mens counsell, would  
not bee guided by it, but would also  
heare what the young fooles could say.

Many will come to the Church  
to heare GODS Counsell, but af-  
ter that they haue heard what GODS  
Wisedome hath spoken, they will also  
take care, and heare what the world can  
say, what flesh can perswade, what  
their passions can speak, what their ro-  
ten lusts wold be at: As foolish Rehe-  
boam<sup>e</sup> forsooke the old Mens coun-  
sell, and followed the folies of yong  
men; So many which bee old, and  
should haue beene wise long since, for-  
sake the counsell of GOD, the 3 Anci-  
ent of dayes, and follow the counsell of  
youth

b: Jer:  
32: 33:

i: Hof:  
4: 2:

Note.

k: Isa:  
8: 19:

i: Isa:  
8: 20:  
Note.

youth, even the folie of youth, not with itanding all the LORDS counsells: Of this the LORDS complaines in Ieremie, <sup>b</sup> *They haue, (said hee,) turned vnto mee the backe, and not the face; though I taught them, rising vp earely, yet they haue not hearkned for to receiue instruction.* The most part of men are guided by the counsell, not of GOD, but of flesh and blood, whose advice is, that they *breake<sup>i</sup> out by swearing and lying, & committing adulterie, till blood touch blood:* Flesh and blood are but dead things: \* These who seeke counsell from them, are like these, who in their trouble had recourse vnto *Wizards that peepe and mutter:* Now what saith the LORD to such? *Should<sup>k</sup> not a people seeke vnto their GOD? for the living to the dead? No not; To the lawe and to the Testimonie:* This is the LORDS COVNSELL-BOOKE: If any contemne this counsell, <sup>l</sup> *it is because there is no murning in them;* \* That is, they are without all knowledge in the blacke night of ignorance, where they haue neuer seene

see the meanest light of grace, no  
not so much as the least glimmering  
of light, which appeareth at the daw-  
ing or breake of day.

A man that is not godly hath ma-  
ny Counsellors, and they all tend vn-  
to his ruine: \* The LORD our  
GOD taking a speciall care of vs,  
discharged vs their counsell: <sup>m</sup> Let  
none, (saith hee,) bee found amongst  
you that is a regarder of times, or a  
marker of the flying of fowles, or a  
Charmer, or that counselleth with spi-  
rits, or that asketh counsell at the  
dead. \* See wherevnto the folie of  
man carieth him, that from GOD  
his greatest friend hee runneth away  
for to seeke counsell from ill spirits  
his greatest enemies: And againe,  
what a brutish folie is this, that a  
living man should runne to seeke  
counsell from the dead, who haue no  
counsell for themselues? The wise  
man said truely, *There is no worke,*  
*nor device, nor knowledge, nor Wise-*  
*dome in the graue:* \* That must be  
a flight COUNSELL-HOVSE,  
wherein is neither device, knowledge,

Note:

m: Dent:

18: 10:

9: 11:

Note:

n: Eccles:

9: 10:

Note.

or

or *wisedome*. Woe vnto them that haue an eare for GOD, and an other for *Sathan*, the *World*, and their owne *corruptions*: Woe vnto them that seek counsell, but not from the LORD: the LORD at last shall *curse all such counsels*, and with the counsell of *Ahitophell* hee o shall turne them into *foolishnesse*.

9: 2 Sam:  
15: 31:

p: Psal:  
106: 13

q: Deut:  
32: 28:  
Note.  
r: Isa:  
47: 14:  
Note.

f: Isa:  
28: 13:

As for you Brethren and Sisters, when ever yee finde your selues in perplexitie or anguish, be not like these of whom it is said in the Psalme: *They waited not for his counsell*. This is that wherewith good Moses branded Israel in his heavenly song, *They were a nation voide of counsell*: \* Many are voide of GODS Counsell, who like Babylon *are wearied in the multitude of their owne counsels*: \* Well are the counsels of the wicked called a multitude of counsels, for such men haue no certaine resolution, but are whiles *on this line* and whiles on *that line*, now on this precept and then on that precept, *heere a little and there a little*, like that *wandering Leuite*, who did goe to so-  
journe

the *where* : Where he might finde a place,  
 being sure of no place: Such in their  
 goings *goe*, and fall backward, they  
 are broken, and snared, and taken :  
 \* If Ieremie in a muddie mind, while  
 his flesh did fret, said vnto GOD  
 his wife counsellor \* O LORD thou  
 hast deceined mee, and I haue beene  
 deieined, O howe shall the wicked  
 one day curse their Counsellors, the  
 multitudes of their counsellors, Satan,  
 the flesh, and the world, which are  
 but a companie of deceiuers, and a  
 very knot of knaues.

Let vs heere againe obserue, that  
 great is the prerogatiue of GODS  
 Children: \* They are all GODS  
 LORDS of Counsell: He is indeede  
 LORD of counsell, that can take  
 GODS counsell: All the children  
 of GOD haue this honour to bee of  
 GODS Counsell: for whom GOD  
 guides with his counsell, these hee  
 puts vpon his counsell: *surely*, (saith  
 Amos,) the LORD GOD will doe  
 nothing, but hee reuealeth his secrets  
 vnto his seruants the Prophets: : \* Hee  
 that is the *friend* of GOD, as  
 Abra.

t: Iud:

17: 9:

u: Isa:

28: 13:

Notes:

x: Ier:

20: 7:

The doctrine:

Notes:

3: Amos:

3: 7:

Note.

2. lam:

2: 23:

a: Gen:

18: 17.

b: 1: Cor:

2: 16,

Note.

The 1 vfe.

c: 1: Cor:

10: 13

Note.

d: Micah:

4: 9:

The 2 vfe.

Abraham was, shall bee one of  
**PRIVIE COUNSELL:** wh  
 euer occurre, that is needefull to  
 knowne shall not bee concea'ed from  
 him. *a shall I hide from Abraham that  
 thing which I doe?* (said the LORD)  
*b wee haue the minde of CHRIST*  
 (said the Apostle:) \* Behold how  
 the LORD guides his owne, so with  
 his Counsell, that in a maner hee pur  
 teth his *minde* into them.

The vfe: Let the children of GOD  
 comfort themselves with this, that  
 what ever calamities shall befall vs  
 to them, the LORD shall guide them  
 so with his counsell, that in all their  
 temptations they shall come to<sup>r</sup> a  
 happy *c outgate*: By his counsell he  
 shall let him knowe how they shall  
 come out of tribulation: \* Accord  
 ing to this, the Prophet Micah  
 said to the Church in her affliction  
*d now Why dost thou cry out aloud?*  
*Is there no King in thee? Is thy coun  
 seller perished? for pangs haue taken  
 thee as a Woman in travell.*

Another vfe of this doctrine is this,  
 seeing the LORD guides the Faithfull  
 with



with his counsell, let vs beware to giue  
counsell or take counsell against such  
Counsellor: \* Curfed are these and  
all their followers, of whom the  
Psalmist speakes *they haue consulted  
together with one consent: thy are con-  
federate against thee:* Curfed also are  
these that consult against the well of  
his Children, like these of whom it  
is said, *They haue taken craftie coun-  
sell against thy people, and consulted  
against thy hidden ones:* \* The  
Egyptians were neuer so foolish, as  
when they said, *& Come on, let vs  
deale wisely.*

The generall vse of all is, that wee  
be at all times earnest in prayer, that  
the LORD in all our businesse would  
guide vs by his Counsell, and also  
keepe vs from all ill Counsell: \* The  
sine of King Ahazia is imputed vn-  
to this, that hee followed ill coun-  
sell: <sup>h</sup> Hee, (saith the scripture,) *walked in the wayes of the house of  
Ahab, for his mother was his coun-  
seller to doe wickedly.* Bildad speak-  
ing of the wicked, (saith,) *his owne  
counsell shall cast him downe:* Happy  
then

Note.

e: Psal:  
83. 3.

f: Psal:  
83. 3:

g: Exod:  
1: 10:

Note.

h: Chron.  
22. 30.

i: Job.  
13. 7.

then, and thrise happie is hee, whom  
 GOD in this lyfe guideth with his  
 Counsell, for afterward he shall re-  
 ceine him to glory: This last wee see  
 in the last part of our Text.

While my penne was heere,  
 my deare Brother *Mr. Ro-*  
*bert Scot* slept, Anno Dom.  
 1629. the 27. of Ianuar,  
 on a Weddinsday, a litle be-  
 fore nine houres in the mor-  
 ning.

THE FOVRTH PART.

*Afterward thou shalt re-*  
*ceine mee to glory,*

*Note.*

**T**HIS is the last part of our Text  
 and this is the last of all GODS  
 benefits: \* This is GODS good-  
 nesse which crowneth all his other  
 mercies, when he receineth vs to  
 glory: when he hath done all the good  
 that can bee done vnto vs in this  
 lyfe, by beeing with vs continually,  
 and by holding vs by our right hand  
 and guiding vs by his counsell, all ends  
 with

in this that he *receives us to glory*:  
wee *receiue grace*, and after-ward  
are *receined to glory*. These  
words of my Text are sweete hony  
wordes, *And afterward thou shalt  
receiue mee to glory.*

Heere wee haue to consider two  
things, 1. the time of receiuing a man  
to glory, it is, *afterward*, 2. what it  
is to be *receined to glory*.

*The time of receiuing  
man to Glory.*

THE time wherein GOD is  
said to receiue a Soule to glory,  
is heere set downe in the word  
*AFTERWARD*: that is, after that  
GOD hath ledde mee with his coun-  
sell, he shall receiue mee to glory.

The doctrine which breefly I  
offer heere, is, that it is the coun-  
sell of GOD, which guideth to glory:  
the way is *grace, grace, from grace  
to grace*: The end of all is glory:  
*This is, the Sea whereinto all good  
things end like riuers running to their  
other the Ocean, from whence they came.*

*The do-  
ctrine:*

*Note.*

C

The

*The vse.*

*k, Trov,  
1, 24.*

*v, 26.*

*The doctrine.*

*The vse.*

The vse. Hee who would be receiued to glory, let him bee led with GOD his counsell: If thou refuse to bee guided by his counsell he shall refuse to receiue thee to glory. *k Because I haue called, (said with dome,) and yee refused, I haue stretched out my hand and no man regarded &c. And therefore I also will laugh at your calamitie, I will mocke your feare commeth.*

The other doctrine I obserue heere is, a doctrine of patience, for they that are in affliction: After many tribulations the LORD at last shall receiue them to glory.

*The vse.* What ever our affliction be, let vs not be discouraged: They are but for a time, yea the time is short, that done, *afterward* our GOD shall receiue vs to glory: The LORD shall free vs then from all our woes. Though wee mourne now, yet *afterward* wee shall laugh, and GOD shall wipe all tears from our eyes.

I intreat you Brethren to make vse of this vse: how painefull soever your troubles bee, comfort your  
selues

*And GLORY.*

35.

*Note.*

*l: Iob:  
19. 26.*

*Note.*

*m: 1 Cor:  
15: 19.*

*Note.*

be m  
ce led  
thou m  
counse  
o glory  
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felow with these most comfortable  
words: *Afterward thou shalt receive  
me to glory:* \* This AFTERVVARD  
is the faithfull mans high Tower and  
strongest Hold: Hee stands vpon the  
hope of AFTERVVARD, like a be-  
sieged man. The Faithfull Man is  
besieged with many temptations, but  
this CASTELL of AFTERVVARD  
can never bee battered downe.

*Though I AFTER my skinnne wormes  
destroy this body, (saide Iob,) yet in  
my flesh shall I see GOD:* \* That is  
a happy destruction whereby we are  
brought vnto the sight of GOD: O  
let my bodie so bee destroyed, that  
my Soule may see GOD, till AFTER-  
VVARD both in flesh and spirit I  
shall see him, and none other for me:  
*For in this lyfe onely wee haue hope  
in CHRIST, wee are of all men most  
miserable:* All the comforts of the  
Godly are cheefly in AFTERVVARD.  
\* This is the Martyres song in the  
first: AFTERVVARD thou shalt receive  
me to Glory.

Learn all the way to the strong  
hold, where yee may be hidde when  
your

*Note.*

*Note.*

*n. ioh.:*  
2: 10.

*o. pſal.*  
33: 19:  
*p. pſal.*  
37. 37.

your enemies shall assault you.

★ Looke ever vnto **AFTERVVARD**. If thine enemy goe about to disgrace thee and trouble thee, it may be thou smart for a space, but it shall not be so for ever, for **AFTERVVARD** thou shalt bee *received to glory*: If thine enemies reproach thee, if the wicked despise thee, if thy flesh faile thee, and if thy freinds forsake thee, **GOD** his helpe is in **AFTERVVARD**: Heere is thy comfort O man, **AFTERVVARD** the **LORD** shall receive thee to glory: This is a *salve* for all sores. ★ **GOD** his **AFTERVVARD** is like the last wine in that Banquet of *Cana*: At other Bankets in <sup>n</sup> the beginning men did set forth good wine, and when men had well drunke the worst came last; but in **CHRIST** Banket the last was best: It is so of the life of all true Christians: *Many* are the troubles of the Righteous, it is said in a Psalme, but **AFTERVVARD** it is said *The p end of that man is peace.*

This is the great difference betwixt the Saints of **GOD** and the wicked, They will *live* together, and *lye* together

*And GLORY.*

37.

gether in *4* one bed, yea; and in one  
*5* belly, in one house, in one *6* mill;  
 the one shall bee taken, and the o-  
 ther shall bee refused: They will be  
 together in the world: The wicked  
 shall bee swimming in his wealth, while  
 the Godly man shall be wearied with  
*7* *8* *9* *10* *11* *12* *13* *14* *15* *16* *17* *18* *19* *20* *21* *22* *23* *24* *25* *26* *27* *28* *29* *30* *31* *32* *33* *34* *35* *36* *37* *38* *39* *40* *41* *42* *43* *44* *45* *46* *47* *48* *49* *50* *51* *52* *53* *54* *55* *56* *57* *58* *59* *60* *61* *62* *63* *64* *65* *66* *67* *68* *69* *70* *71* *72* *73* *74* *75* *76* *77* *78* *79* *80* *81* *82* *83* *84* *85* *86* *87* *88* *89* *90* *91* *92* *93* *94* *95* *96* *97* *98* *99* *100* *101* *102* *103* *104* *105* *106* *107* *108* *109* *110* *111* *112* *113* *114* *115* *116* *117* *118* *119* *120* *121* *122* *123* *124* *125* *126* *127* *128* *129* *130* *131* *132* *133* *134* *135* *136* *137* *138* *139* *140* *141* *142* *143* *144* *145* *146* *147* *148* *149* *150* *151* *152* *153* *154* *155* *156* *157* *158* *159* *160* *161* *162* *163* *164* *165* *166* *167* *168* *169* *170* *171* *172* *173* *174* *175* *176* *177* *178* *179* *180* *181* *182* *183* *184* *185* *186* *187* *188* 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*687* *688* *689* *690* *691* *692* *693* *694* *695* *696* *697* *698* *699* *700* *701* *702* *703* *704* *705* *706* *707* *708* *709* *710* *711* *712* *713* *714* *715* *716* *717* *718* *719* *720* *721* *722* *723* *724* *725* *726* *727* *728* *729* *730* *731* *732* *733* *734* *735* *736* *737* *738* *739* *740* *741* *742* *743* *744* *745* *746* *747* *748* *749* *750* *751* *752* *753* *754* *755* *756* *757* *758* *759* *760* *761* *762* *763* *764* *765* *766* *767* *768* *769* *770* *771* *772* *773* *774* *775* *776* *777* *778* *779* *780* *781* *782* *783* *784* *785* *786* *787* *788* *789* *790* *791* *792* *793* *794* *795* *796* *797* *798* *799* *800* *801* *802* *803* *804* *805* *806* *807* *808* *809* *810* *811* *812* *813* *814* *815* *816* *817* *818* *819* *820* *821* *822* *823* *824* *825* *826* *827* *828* *829* *830* *831* *832* *833* *834* *835* *836* *837* *838* *839* *840* *841* *842* *843* *844* *845* *846* *847* *848* *849* *850* *851* *852* *853* *854* *855* *856* *857* *858* *859* *860* *861* *862* *863* *864* *865* *866* *867* *868* *869* *870* *871* *872* *873* *874* *875* *876* *877* *878* *879* *880* *881* *882* *883* *884* *885* *886* *887* *888* *889* *890* *891* *892* *893* *894* *895* *896* *897* *898* *899* *900* *901* *902* *903* *904* *905* *906* *907* *908* *909* *910* *911* *912* *913* *914* *915* *916* *917* *918* *919* *920* *921* *922* *923* *924* *925* *926* *927* *928* *929* *930* *931* *932* *933* *934* *935* *936* *937* *938* *939* *940* *941* *942* *943* *944* *945* *946* *947* *948* *949* *950* *951* *952* *953* *954* *955* *956* *957* *958* *959* *960* *961* *962* *963* *964* *965* *966* *967* *968* *969* *970* *971* *972* *973* *974* *975* *976* *977* *978* *979* *980* *981* *982* *983* *984* *985* *986* *987* *988* *989* *990* *991* *992* *993* *994* *995* *996* *997* *998* *999* *1000*

*1* *2* *3* *4* *5* *6* *7* *8* *9* *10* *11* *12* *13* *14* *15* *16* *17* *18* *19* *20* *21* *22* *23* *24* *25* *26* *27* *28* *29* *30* *31* *32* *33* *34* *35* *36* *37* *38* *39* *40* *41* *42* *43* *44* *45* *46* *47* *48* *49* *50* *51* *52* *53* *54* *55* *56* *57* *58* *59* *60* *61* *62* *63* *64* *65* *66* *67* *68* *69* *70* *71* *72* *73* *74* *75* *76* *77* *78* *79* *80* *81* *82* *83* *84* *85* *86* *87* *88* *89* *90* *91* *92* *93* *94* *95* *96* *97* *98* *99* *100* *101* *102* *103* *104* *105* *106* *107* *108* *109* *110* *111* *112* *113* *114* *115* *116* *117* *118* *119* *120* *121* *122* *123* *124* *125* *126* *127* *128* *129* *130* *131* *132* *133* *134* *135* *136* *137* *138* *139* *140* *141* *142* *143* *144* *145* *146* *147* *148* *149* *150* *151* *152* *153* *154* *155* *156* *157* *158* *159* *160* *161* *162* *163* *164* *165* *166* *167* *168* *169* *170* *171* *172* *173* *174* *175* *176* *177* *178* *179* *180* *181* *182* *183* *184* *185* *186* *187* *188* *189* *190* *191* *192* *193* *194* *195* *196* *197* *198* *199* *200* *201* *202* *203* *204* *205* *206* *207* *208* *209* *210* *211* *212* *213* *214* *215* *216* *217* *218* *219* *220* *221* *222* *223* *224* *225* *226* *227* *228* *229* *230* *231* *232* *233* *234* *235* *236* *237* *238* *239* *240* *241* *242* *243* *244* *245* *246* *247* *248* *249* *250* *251* *252* *253* *254* *255* *256* *257* *258* *259* *260* *261* *262* *263* *264* *265* *266* *267* *268* *269* *270* *271* *272* *273* *274* *275* *276* *277* *278* *279* *280* *281* *282* *283* *284* *285* *286* *287* *288* *289* *290* *291* *292* *293* *294* *295* *296* *297* *298* *299* *300* *301* *302* *303* *304* *305* *306* *307* *308* *309* *310* *311* *312* *313* *314* *315* *316* *317* *318* *319* *320* *321* *322* *323* *324* *325* *326* *327* *328* *329* *330* *331* *332* *333* *334* *335* *336* *337* *338* *339* *340* *341* *342* *343* *344* *345* *346* *347* *348* *349* *350* *351* *352* *353* *354* *355* *356* *357* *358* *359* *360* *361* *362* *363* *364* *365* *366* *367* *368* *369* *370* *371* *372* *373* *374* *375* *376*

y. *Isal.*  
98. 13

Note.

Note.

z. *Luk.*  
16. 26.

a. *Luk.*  
16. 23

b. *Math.*  
25. 46.

man is peace: Though for a space the Godly y lye amongst the *Poore* AFTERVVARD they become as the wing of a Dove covered with silver, and her feathers with yellow gold.

\* The wicked and the Godly in this world, are like *Corne & Chaffe* in one Barne; but AFTERVVARD the fanne shall make such a separation, that they shall never meete againe.

\* Betwene *Dives* and *Lazarus* on earth, there may be but a doore or a Court; O but tarry till AFTERVVARD, and behold a *great GULF* fixed, wherethrough was no passage at all, ne ther from above nor from below: *Dives* in Hell lifting vp his eyes, did a see *Abraham* a farre of: These may well be said to be a farre of; who shall never meete againe: So soone as the Godly and wicked are come to their AFTERVVARD, they goe contrarie wayes: These *b* shall goe away to everlasting punishment; but the righteous into life eternall.

If wee could looke to this AFTERVVARD in our distresses, it should support vs wonderfully. A man that knowes



knowes where to get meate, will suffer  
hunger more patiently than hee that  
knowes not where to dine. \* Let these  
who looke not for better AFTERVVARD,  
first in their *present trouble*: Present  
troubles are fore, yea vnsupportable  
to these that looke for *future woes*.

*Note.*

\* The earnest of damnation is feare-  
full. All the troubles of the wicked  
here, are the very *earnest of dam-  
nation*: They cry to the wicked man,  
*Assure thy selfe, the whole summe  
shall bee payed to thee at the terme.*

*Note.*

\* But as for thee, who can say to  
GOD, as is said in the verse before,  
*I am continually with thee*, the LORD  
shall hold thee by thy right hand,  
hee shall guide thee with his coun-  
sell, and in the despight of all the  
powers of hell, AFTERVVARD *He  
shall receive thee to glory.*

*Note.*

2.

*The receiving of man  
to Glory.*

WEE haue heard of the time  
of his receiving; Now let vs

C 4

see

see wherevnto hee shall bee receiued, *Thou*, (said hee,) *shalt receiue mee to glory.*

*Note.*

\* In the Hebrew it is *Canod Tacheni*, that is, as *Arias* hath turned it, *gloriam accipies me*, thou shalt receiue mee glory: The words though in that exposition they seeme to be difficile are of great weight: The wordes, *Thou shalt receiue mee glory*, import such a glory, that hee who shall bee glorified thereby shall bee in a manner, glory it selfe when in the Gospell, as in a glasse wee behold the glory of the LORD, wee are *changed into this same image from glory to glory*; how much more shall wee all bee changed into glory, when in the Heavens with open face wee shall behold our God, not as in a glasse, or by representation, but *face to face*, and that for euermore?

*1. 2. Cor.*

*3. 18.*

*Note.*

\* The word glory in the original, is *Canod*, that is weighty: It is so called from its weightinesse: To this the Apostle seemes to looke, when hee saith, that *our light affli-*

*1. 2. Cor.*

*4. 17.*

...ction, which is but for a moment,  
 ...keth for vs a farre more exceed-  
 ... and eternall weight of glory:

Such an euerlasting PONDVS  
 weight, can no more be weighed  
 in the heart of man; then a mil-  
 stone or a mountaine can bee weighed  
 in the little scale of a gold Ballance,  
 wherein I pray you can an exceed-  
 ing weight bee contained? if it could  
 bee contained, it should not bee  
 exceeding: As it is infinite, exceeding  
 all dimensions, so it is not subiect to  
 any circumstance of time, for it is  
 eternall. \* By this eternitie, the  
 glory of God is distinguished from the  
 glory of the world, which is but  
 an euanshing shewe: \* *All flesh is  
 grasse: (saith the Apostle, ) and all  
 the glory of man as the flower of the  
 grasse: The grasse withreth, so doeth  
 all flesh; and the flowre of the grasse  
 passeth away, So doth all the glory  
 of man: \* Nay the glory of man  
 is not so great as the glory of grasse:  
 This the Lord declared when preach-  
 ing vpon the lillies, hee said, that  
 Solomon in all his glory Was not one  
 like*

Note.

Note.

e: 1, Pet.  
2: 14.

Note.

f: Mat:  
6, 29:

g: Psal:  
62: 9:

Note,

one of these: what are men and all their glory? and that of all states: & surely men of low degree are vanitie, and men of high degree are a lye, to lay them vpon a ballance. they are altogether lighter than vanitie: \* All the glory of flesh can no more be called weightie, then a painted man can be called a man: It is indeede some-what like vnto it; but it hath nothing of its definition: It is but a painted glory, like a feast in print, wherein is no meate but resemblances, figures, colourres; and representations: Now let vs proceede.

*Afterwards thou shalt receiue mee to glory.*

Note,

\* **G**LORY as yee see heere, is the resting place of the Saints: There is no right rest for a Soule, till it be received there; the place is called **G L O R Y**, because **G O D** there manifesteth his glory: There the eyes of thy Soule O man, shall see the thinges which <sup>h</sup> eye never sawe: There thine eares shall heare that which eare never heard

h: 1: Cor:  
2: 9:

*beard*: There bee such things that  
*could never enter into the heart of man.*

This place is called our <sup>i</sup> *Masters joy*, a <sup>k</sup> *Paradise*, or Garden of Pleasures: *Everlasting* <sup>l</sup> *Tabernacles*, a *building* <sup>m</sup> of GOD, & a *house* *not made with hands*, it is also called *GODS* <sup>n</sup> *rest*, signified by that Canaan, which for that which it signified was called *his rest*.

In the names of Heaven many comforts be infolded: If while we are heere wee are crossed and tossed with much griefe and sorrow, our Comfort is this, that Heaven is our <sup>o</sup> *Masters joy*: If wee loath & abhorre the filthie stink of sinne, Heaven is a <sup>p</sup> *Paradise*, a Garden of Heavenly Bowers, where is the <sup>q</sup> *Rose of Sharon*, and the *Lillie of the Valleyes*: There is the sweet savour of God, in whom is the *savour* <sup>r</sup> of lyfe vnto lyfe, of the lyfe of grace vnto the lyfe of glory: If wee bee heere lodged, aboue are prepared for vs these *everlasting* <sup>s</sup> *tabernacles*, even a *building* <sup>t</sup> of GOD, *not made with hands*: If wee bee wearied Pilgrims

*i: Mat:*

*25: 21*

*k: Luk:*

*23: 43:*

*l: Luk:*

*16: 9:*

*m, 2: Cor,*

*5: 1:*

*n. Heb:*

*3: 11.*

*The doctrine.*

*Math.*

*25: 21:*

*p: Luk:*

*23: 43.*

*q: Cant:*

*2: 1:*

*r: 2: Cor:*

*2: 16:*

*s: Luk:*

*15: 9:*

*t: 2: Cor:*

*5: 1:*

u: Revel:

7: 13:

u: Revel:

32: 2:

: Psa:

46. 4.

grims heere, there is an *everlasting rest*; If wee bee naked heere, there wee shall be *arrayed* <sup>u</sup> in *White robes*; If wee bee hungrie heere, there is the *Tree of lyfe*; If wee bee thir-  
sty heere, there is that pure, cleane,  
cleere, and *Cristall River*, whereof  
the *streames make glad the Citie*  
of *GOD*.

Heere let vs obserue diuerse vses  
of this Doctrine, and that both for  
*Comfort* and for *Counsell*; for com-  
fort wee haue both for the *living*  
and *dying*.

Thet V st.

y: 2. Cor:

5: 2:

This should bee a chiefe comfort  
for the *dying*: Seeing there be such  
commodities in that other world,  
wee should desire gladely to flit and  
remoue from this sinfull world: *In*  
*this Wee grone earnestly, desiring to be*  
*clothed vpon with our house, which*  
*is from Heaven*, While wee are at  
home in this body, wee are absent  
from the Lord: Heere is meekle  
toile and turmoile, meekle shame  
and sorrow, and which is the mis-  
chiefe of all, heere is meekle sinne  
and iniquitie, but there, is glory,  
joy,

joy, rest, peace, and <sup>z</sup> pleasures for evermore. \* While I think on these things, <sup>a</sup> my Soule thirsteth for GOD, even for the living GOD: O! When shall I come, and appeare before GOD?

\* Let all Godly men comfort themselves with this against the feare of death; after that <sup>b</sup> the time of their changing is come, the LORD shall receive them to glory. \* The voice came from Heaven with a command to write, *Write*, (said the Spirit to Iohn. What shall I write? said Iohn write, <sup>c</sup> Blessed are the Dead which die in the LORD, from hencefoorth, yea, saith the Spirit, that they may rest from their labours: Such goe not away without good companie, for as the Spirit said to Iohn, their *markes doe follow them*: The hearing of this should make all sanctified Soules, say with the Apostle, <sup>d</sup> I desire to bee dissolved, and to bee with CHRIST, which is meekle better for mee.

\* O what if there were a Countrey on earth, which were such a Land of the Living, where death were dis-

*z. psal.*

16. 11.

*Note.*

*a. psal.*

42. 2.

*Note.*

*b. Job.*

14. 14.

*Note.*

*c. Revel.*

14. 13.

*d. Philip.*

1. 23.

*Note.*

e. 2. King.

5. 17.

f. Job.

2. 4.

g. Revel.

22. 2.

h. Psal.

55. 7.

i. Psal.

16. 11.

discharged to come, where sinne, sicknesse, sorrow, hunger, cold, and nakednesse might get no entrie? O what multitudes would swarme thither: *Two e Mules burden* of that earth should bee more precious than burdens of gold: All that a man hath, gladly will hee give <sup>f</sup> it for his life: How meekle then should wee thinke our selues obliged to God, who hath prepared a *Countrey of glory for vs*, a Countrey where the *Tree of life groweth*, where the indwellers shall liue in everlasting happinesse, which for greatnesse can not enter into the heart of man: Oh that wee had faith to beleeue this, for should wee not delight so much to wallow in the muddie mires of *sinfull mortalitie*. Oh that wee had faith to beleeue, so should wee cry, <sup>h</sup> *Who will give vs the wings of a Dove*, that wee might flie vp to that *Palace of i Pleasures for evermore*: The tongues of Angels can not expresse the least glory that is there: St. Augustine hath a notable speach concerning this.



August.

*Facilius possumus dicere quid non sit in vitâ eternâ, quam quid ibi sit, Non est ibi mors, luctus, lassitudo, fames, sitis, aestus, &c. Quid autem ibi sit vis nosse? Hac nec oculus vidit, nec auris audivit, nec in cor hominis ascendit: Si in cor hominis non ascendit, cor hominis illuc ascendat.*

That is: It is more easy to tell what is not, then what is, in eternall lyfe: There is neither death, nor sorrow, nor wearinesse, nor hunger, nor thirst, nor heat, &c. But wilt thou know what is there? That which eye hath not seene, nor eare heard, neither hath it ascended into the heart of man: If it can not ascend into the heart of man, let the heart of man ascend vnto it.

Againe heere is a comfort for the living, that mourne for the dead.

It is naturall to mourne for the absence of these whom wee haue loved heere. When *Elisba* sawe *Elisba*, caught vp and caried away thorow the clowdes, hee cryed, <sup>k</sup> My Father my father, the chariot of *Israell*,

The 2 vſe.

Note.

k, 2, King  
2, 12,

*Note.*

1, 1<sup>o</sup> Cor.  
11: 7

ell, and the horsemen thereof: He lamented sore his absence, but in this was his great comfort; that he saw him *received to glory*: Yee who are fatherlesse or motherlesse, ★ Look not to the Church-yard where your fathers and mothers are *rotting and rotten*; comfort your selues in that GOD hath *received them to glory*: Yee once busbands and now widowes, remember your wiues who once were your *glory*, (*The 1<sup>o</sup> woman is the glory of the man*,) heere is your comfort, the LORD hath *received them to glory*: Likewise yee women, who nowe heavily regret these, whose *glory* once yee were: It was a great glory indeede for them to haue such subjects as you: for this cause is the woman called *the glory of the man*: Comfort your selues with this, the *glory* of your busbands is greater now, they are *received to glory*: So is it of your Children and dearest friends, who are departed out of this lyfe, CHRIST hath received them all to glory, which is *the perfection of all the gifts of God*.

*And GLORY.*

49.

*The 3<sup>d</sup> Use.*

As this doctrine serues for the comfort both of the living, and of the dying, so also it serues for *counsell to the living*: The counsell is this, seeinge these who are guided with Gods counsell, are afterward receiued to glory, strine yee to be guided with this counsell: If yee desire to be well after this life, if also yee desire to leaue a comfort behind you to them that shall lament your absence, then well so long as yee are heere, let us we may comfort your mourners with this, *that CHRIST hath receiued you to glory.*

*Note.*

When a wicked man is dead, I know not what to say to his spouse: when a wicked wyfe is dead, I know not what to say to her husband: what should I say to such? Such haue already their *comforts in their bosome*, that be or she is well away: Such quietly *lie in their sleeue*, while for shame openly they must seeme to mourne:

*Note.*

This is the *just recompence of reward*, that these who serue not God in their life, shall not bee *lamented at their death.*

D

They

*Note.*

*m, Act,  
1, 16,*

*n, 1, King,  
13, 30.  
A Prayer.*

They that serue not the LORD heere,  
let them goe, let them *sweat* in their  
*sweate*, let them burne and boile, the  
world is well quite of them. \* When  
the Scripture speakes of that most vile  
traitour Iudas, it giveth him a disdain-  
full Epitaph, that *m* hee *was guide to*  
*them that tooke IESVS*: He would ne-  
ver be *guided with CHRISTES coun-*  
*sell*, and therefore now, like a mis-  
chant traitour, he lyes hauing this  
Epitaph, which shall bee read so long  
as the world stands, *Heere lyes the*  
*Traitour that was guide to them that*  
*tooke IESVS*; at his death hee was  
not lamented: There was not one  
of the Apostles that ever said once,  
*Alas* *o my brother.*

Now GOD of his grace, so guide  
vs all by his counsell, that  
AFTERVVARD he may  
receiue vs to glory.  
*Amen, Amen.*

FINIS.

\*\*\*

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# LAVRVS.







4479. a. 53

5



4479.a.53.  
TWO  
ORIENTALL PEARLES,  
GRACE  
AND  
GLORY,

Published by M<sup>r</sup>. ZACHARIE BOYD, PREACHER  
of GODS WORD, at GLASGOWV.

Job. 42. 5.

*I have heard of Thee by the hearing  
of the eare, but now  
mine eyes see Thee.*

Psal. 102. 6.

*I am like a Pelican of the Wildernesſe.*



EDINBURGH  
Printed by JOHN WRETTOUN. 1629.



TO  
THE NOBLE  
AND POTENT LORD  
JAMES

HAMILTON,  
NE, AND  
E, LORD  
ERDAIL,  
S MAIE-  
AND ONE  
AESTIES  
COVNSELL.

MY most Honorable  
good Lord,



HE Great GOD who  
honoureth these that ho-  
nour him, hath honou-  
red your Lo. with ma-  
ny graces both spiritu-  
ally and temporally: As  
for the spirituall, of the love of the  
trueth, and courage for the same,



To  
THE NOBLE  
AND POTENT LORD  
JAMES

MARQUESS OF HAMILTON,  
EARLE OF ARAN, AND  
CAMBRIDGE, LORD  
AVON, AND INNERDALE,  
MASTER OF HIS MAJESTIES  
HORSES, AND ONE  
OF HIS MAJESTIES  
PRIVIE COUNSELL.

MY most Honorable  
good Lord,



THE Great GOD who  
honoureth these that ho-  
nour him, hath honou-  
red your Lo. with ma-  
ny graces both spiritu-  
ally and temporally: As  
for the spirituall, of the loue of the  
truth, and courage for the same,

Ioh. 15. 5.

your L. hath already given a certaine prooffe: wee all looke for more as occasion shall serue: In whomsoever the Spirit of IESVS truly is, that man will goe from grace to grace: He (said our Master,) that abideth in mee, and I in him, the same bringeth forth much fruite.

As for the TEMPORALL, your L. is the first of the Royall blood in this Land after his MAIESTIE: You are the Sonne of the most wise and worthy Father, who in his lyfe was a most fast friend both to CHVRCH and Common-wealth.

The Lord also hath made you the Sonne of a most Religious and Noble Lady, even of a Lady LYDIA, whose heart the LORD in great mercy hath opened, for to let in and lodge the KING of GLORY. After my sixteene yeeres absence in Fraunce, at my returne I arrived at KINNEILL, where her Ladiship received mee with such courtesie, that shall never want my most heartly and humble thanks.

In testimonie of my great desire to seeke your L. I present you with these two most precious ORIENTALL

PEARLES, viz. GRACE and GLO-  
RY, which are from him, whom ZA-  
CHARIE in his Song calleth ORI-  
ENS ab alto, the day spring from on  
high: In this sermon you will see whose  
Counsell you should cheefly seeke: All  
the counsell of men with the counsell  
of Achitophell may easily bee turned  
into follie; but heere is the counsell  
that failed never, even the COVN-  
SELL of GOD: \* When ever your  
Lo. is for to deliberate upon any grane  
and weightie matter, let this secreet  
ejaculation first goe before, LORD  
guide mee with thy Counsell, and af-  
terward receiue mee to Glory.

\* The whole Church of Britaine  
most humbly intreats your L. to conti-  
nue in your good course and courage  
for GODS glory: Read often these  
words of good MORDECAI to Ester.

Thinke not with thy selfe that thou  
shall escape in the Kings house: For  
if thou altogether holdest thy peace at  
this tyme, then shall there enlarge-  
ment and deliverance arise to GODS  
people from another place, but thou  
and thy Fathers house shall bee de-

A 3

stroy-

Luk. i. 78.

2. Sam.  
15. 31.

Note.

Note.

Esth. 4.  
13. 14.

stroyed: And who knoweth whether thou art come to such honour for such a tyme as this? *Your Lo. sitteth at the common-sterne; Helpe vs with your power, and wee will helpe you with our prayers.*

*Let it please your L. to take this Sermon in good part, though it be but little.*

*Note.*

\* *At the making of the Tabernacle not only were the great and rich presents acceptable, as PURPLE, SCARLET, and BLUE SILK, but also SKINNES, and GOATES, which the poorer sort was able to afford.*

*For to make an end by his grace to GOD for your L. and to be most high, the God of Mercies, to make your heart commendable in holinesse, and in you crowned his graces With*

*At Glasgow the 13  
of Februar 1629.*

*Your Lo.*

*Most humble and obedient Servant,*

*Mr. ZACHARIE BOYD  
Preacher of GODS  
WORD, at  
GLASGOW.*



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7.

# GRACE AND GLORY.

## TEXT.

*Thou shalt guide  
by counsell, and af-  
receive me to glory.*

**I**N my former Ser-  
mon yee heard of GOD  
his favours bestowed  
vpon his servant: both  
in tyme present, and in  
tymes by past: As for  
the present he said, *I am continually  
with thee:* As for the tyme past, he said

stroyed: And who knoweth whether thou art come to such honour for such a tyme as this? *Your Lo. sitteth at the common-sterne; Helpe vs with your power, and wee will helpe you with our prayers.*

*Let it please your L. to take this Sermon in good part, though it be but litle.*

*Note.*

\* *At the making of the Tabernacle not only were the great and rich presents acceptable, as PURPLE, SCARLET, and BLUE SILK, but also RAMMES SKINNES, and GOATES HAIRE, which the poorer sort was able onely to afford.*

*For to make an end by humble prayers to GOD for your L. I intreat the most high, the God of Maiestie and mercie, to make your heart stable and vnbamtable in holinesse, till hee hath in you crowned his graces With glorie.*

*At Glasgow the 13  
of Februar 1629.*

*Your Lo.*

*Most humble and obedient Servant,*

*Mr. ZACHARIE BOYD  
Preacher of GODS  
WORD, at  
GLASGOW.*



# GRACE AND GLORY.

## THE TEXT.

*Pfal. 73. 24. Thou shalt guide  
mee With thy counsell; and af-  
terward receive me to glory.*



**I**N my former Ser-  
mon yee heard of GOD  
his favours bestowed  
vpon his servant: both  
in tyme present, and in  
tymes by past: As for  
the present he said, *I am continually  
with thee:* As for the tyme past, he said

*Thou hast holden mee with thy right hand: In this verse his soule is rising at the anchor of hope: Hee is vpholden with the expectation of good things for times to come, Thou shalt guide mee with thy counsell and afterward receiue mee to glorie: That is, Thou shalt direct the whole course of my lyfe by thy wisdom and power, and after that thou hast brought mee thorow many tribulations and afflictions thou shalt first gloriously deliuer mee in this lyfe, and after this lyfe thou shalt glorifie me besides thy selfe in the Heavens for ever: Heere is both Grace and Glory.*

#### THE DIVISION OF THE TEXT

**I**N the words we shall particularly consider these foure things 1. *Who is this guider:* The guider is GOD; *Thou shalt guide.* 2. *Who is guided,* it is David; *Thou shalt guide me.* 3. *where-with,* with thy counsell, *Thou shalt guide me with thy counsell.* 4. *Where-unto,* even vnto glorie; *And afterward thou shalt receiue me to Glorie:* Of these in order.

# THE FIRST PART. THE GVIDER.

**H**EE who is said to guide, heere is the Lord the great Governour of the world: Hee is hee, who giues eyes to the blind and feete to the lame: He is he whose <sup>a</sup> eyes are open upon all the wayes of the Sonnes of men: As the <sup>b</sup> Pillar of fire was Israels guide by night, and by day became a Pillar of a Clowd for their guard behind them, betweene them and the Egyptians, even so the LORD GOD is our guide & our guard; Our guid like a Pillar of fire in darknesse shewing vs the way, our guard, like a Pillar of a clowd behind vs hiding vs from the cruell Pharao's, the enemies of our salvation.

All that is to bee required in a guide is in him in all perfection: In a good guide these foure things are chiefly required: 1. that *hee see*: 2. that *hee be wise*. 3. that *hee bee willing*. 4. that *he be able to direct and goe before in the way*.

1. As for the first, There is none that sees so clearely as the Lord: \* Iohn sawe

\* Isa. 32.

19.

<sup>b</sup> Exod.

14. 19.

Note.

b. Revel.

1. 14.

c. Psal.

19. 8.

d. Psal.

94. 9.

e. Mat.

23. 16.

Note.

f. Exod.

15. 22.

g. Act.

14. 22,

Note.

h. Psal,

32. 8.

sawe his eyes both bright and burning <sup>b</sup> as a flame of fire: He must see most clearely, who by his word <sup>c</sup> *inlighteneth mans eyes*: This was the Psalmists reasoning <sup>d</sup> *Hee that formed the eye shall he not see?* All other guides are but like these Pharisees whom Christ called <sup>e</sup> *Blind guides*.

2. A guide had neede to be a *wise man*: \* There bee many difficulties betweene vs and heaven: As the people of God went thorow <sup>f</sup> *a Wildernesse*, before they could enter into Canaan, so must wee passe <sup>g</sup> *thorow many tribulations* before that we can come to glory: There is no wisdom but the wisdom of GOD, which can lead vs into that *land of Righteousnesse*.

3. As a guide must bee *wise*, so must hee bee *willing*: \* The LORD is most willing to guide all *wandering sinners*: His delight is to doe good to the Children of men: Hee will most lovingly say to a wearied sinner, that which DAVID saith in the Psalm, <sup>h</sup> *I will instruct thee, and teach thee in the way that thou shalt goe, and I will guide thee with mine*

mine eye.

4. As GOD is *wise* and *willing*, so is he able to make way vnto his owne; whether it bee thorow fire or water, nothing can withstand his power: In the fire furnace he made a way vnto the <sup>i</sup> *three Children*: The <sup>k</sup> *red sea* hee divided for to make a passage for his owne Israel: Hee who made the <sup>l</sup> *mantle of Elisha* to divide the Jordan, that Elisha might passe through: And Hee who can of a <sup>m</sup> *Camell* make a threed for to passe thorow a needles eye, can easily guide his owne through all dangers and difficulties whatsoever, were it through the <sup>n</sup> *Valley of the shadow of death*.

The doctrine I gather heere is, that the LORD is hee, who is the surest guide in the world: *Flesh* ° and *heart* may faile man, but the LORD neuer faileth. There bee no man so wise in guiding, but his wisdom at last, like <sup>p</sup> *Ahitophels Counsell* may bee turned into folie, but ¶ the folie of GOD is wiser than all the wisdom of men.

The

<sup>i</sup>. Dan.

3. 25.

<sup>k</sup>. Exod.

14. 21.

<sup>l</sup>. 2. King.

2. 14.

<sup>m</sup>. Mark.

10. 25.

<sup>n</sup>. Psal.

23. 4.

The doctrine.

°. Psal.

73. 26.

<sup>p</sup>. 2. Sam.

17. 14.

¶. 1. Cor.

1. 25.

*The use.*

*Note.*

*1. 2. Sam*

*6. 9.*

*The use:* Let this ever bee a part of our prayer, that *the LORD would be our guide.* \* He who guided the two king to *Bethshemesb*, though they *loved for the love of their Calues*, can easily find to vs an outgate in the greatest throng of all our temptations, and that *unto the praise of the glory of his grace.*

THE SECOND PART.  
WHO IS GUIDED.

NOW let vs see whom the LORD is said to guide heere: *Thou shalt guide mee*, saith the *Seer.*

*Note.*

\* Consider and weigh well I pray you, how this great man of GOD, a *Prophet*, a *Seer*, trusteth not into his owne wits, but committeth himselfe altogether to GODs guiding.

*The doctrine.*

*The doctrine* I obserue is, that *weake is the wit of man*; All men haue neede to bee guided by the LORD: If any haue neede of a guide, *fooles* haue neede: wee are all but *fooles* by nature: David in this Psalme acknowledgeth his folly, *So foolish*, (saith hee,)



And GLORY.

13.

hee, ) was I and ignorant, I was a  
beast before thee.

\* While a man sinneth, hee is like  
a man runne out of his wits; while  
hee repenteth, hee is like one retur-  
ned to his wits againe: A man once  
out of his right wit can never know  
the way to returne vnto it, vntill  
the LORD guide him home againe.

*The vse:* Let none of vs all rely  
vpon our owne wisdome: *Let not  
the wise man glory in his wisdome,  
nor the strong man in his strength.*

When David both a King and a  
Prophet, declareth that he hath neede  
to be guided, who is he who by his  
owne wisdome can walke *in the  
way of Righteousnesse?* All men are  
sinners: By sinne a man is misled  
from the right way. \* Sinne maketh  
a man both like a PLANET, and a  
COMET, like a COMET in substance  
filthy, like a PLANET, in course  
ever wandering to and fro: All the  
wicked are but corruptible COMETS,  
and vnconstant wandering PLANETS,  
which wander so farre from the LORD  
that the spirit of GOD hath giuen

out

9. 22.

Note.

The 6<sup>th</sup>.

1. Jer.

9. 23.

1. 2. Pet.

2. 21.

Note.

II. *Pfal.*  
119. 155

out this verdict against them, *"SALVATION is farre from the Wicked:* All the wicked are but wandring creatures, who can never learne that last point of GODS counsell, which is \* to *Walke with their GOD.*

II. *Micah*  
6. 8.

*Note.*

Wee all naturally are blind like Moules, wee can not see *ante pedes posita*, the things which are directly before vs. \* Our case spiritually is worse than that of the *Moule*; for though it see not, it is most quicke in hearing: if it bee *blind* it is not *deafe*; the least stirring of ones foot will giue it warning, and it will haste it selfe to its owne strength: \*

*Note.*

II. *Pfal.*  
135. 16.

Wee all naturally are deprived of all our spirituall senses: The eyes and eares of our Soules, are like the eyes and eares of idoles, which *have eyes and see not, and eares and heare not*: Wee are more deafe than the

II. *Pfal.*  
58. 4.

\* *Adder*, which is wilfully deafe against the voice of the *Charmer*: Our eares are made heavy: *Our eyes are Pharisaicall, full of beames*: To every one of vs may bee said, as CHRIST said to the Pharisee,

*Thou*

# And GLORY.

15.

Thou <sup>a</sup> blind foole, cast out first that  
 beame that is in thine eye: The fence  
 of favoring is gone. While the word  
 is preached, there is <sup>a</sup> <sup>b</sup> savour of  
 life unto life: Where CHRIST the  
<sup>c</sup> Rose of Sharon, and the Lilly of the  
 Valleys is preached, there may bee  
 felt <sup>d</sup> a sweet smelling savour, like that  
 costly <sup>e</sup> Spikenard of Mary, which  
 filled the house with a sweet odour;  
 but wee are naturally like these, who  
 are ever amongst odoure and dung,  
 not able to find any savour at all:  
 Our touching and our tasting is lost:  
 Thomas after hee had <sup>f</sup> touched, by  
 grace hee belived: By grace also the  
<sup>g</sup> bloody woman in touching was hea-  
 led: But all men by nature are like  
 these <sup>h</sup> multitudes, which in the throng  
 touched CHRIST, but were not  
 touched with that vertue that came  
 out of him. As for our tasting, none  
 by nature can <sup>i</sup> taste and see how  
 good is the LORD: It is onely by  
 grace that wee haue our senses exer-  
 cised.

\* Thus as yee see the Soule of man  
 is naturally deprived of its fine sen-  
 ses

a. Math.  
7. 5.

b. 2. Cor.  
2. 16.

c. Cant.  
2. 2.

d. Ephes.  
5. 2.

e. Iohn.  
12. 3.

f. Iohn.  
20. 29.

g. Math.  
9. 21.

h. Luke.  
8. 45.

i. Heb.  
5. 14.

Note.